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J.N. Hostetter

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Evangelical VISITOR

May 24, 1965



Makwe Church, Gwaai, Mtshabezi District, Rhodesia, Africa

(Photo by G. E. Bundy)

EDITORIAL

Heard in Minneapolis

MINNEAPOLIS—The 23rd annual convention of the National Association of Evangelicals drew more than 1,000 leaders and laymen of Protestant churches and organizations for approximately 65 workshop sessions and major meetings at the Leamington Hotel.

Dr. Robert A. Cook, president of The King's College, Briarcliff Manor, N. Y., listed four ways in which evangelical pastors and lay leaders can "show the way" in Christian stewardship.

"I know we sometimes wince at the crass insincerity of those who sing 'all for Jesus,' but we need to look at ourselves first.

"We are the best equipped batch of Christians who ever came down the path of history. But our value system may need overhauling. Inventorying our values is good therapy. We should ask ourselves what is really valuable to us. Stewardship will follow our value system.

"We should reset our priorities. What would God have us do first? What are we willing to die for? Sometimes we get busy doing a lot of 'things' that make us look respectable and active but accomplish nothing.

"We can update our methods. We must be efficient. God will use people who are sensible enough to use the methods and resources at hand. Why not set part of a business operation aside for God; or moonlight for God; or use leisure time for God; or work with kids for God; or open our homes for God. And this sort of stewardship of a person's total potential is contagious. It vaccinates others.

"We need to make personal sacrifices for God. Any forward going work for God must start with someone saying 'I'm going to do it.'"

Dr. Myron Augsburger, President-elect of Eastern Mennonite College, outlined evangelical imperatives:

There is too much cheap grace and not enough discipleship in grace. There is a need for more emphasis on genuine, sanctified living;

We need to move to the front lines of today's thought. We need to inject a voice in modern theological thought; and

There must be a new relevance in communicating Christ. Scientists and scholars are still picturing the image of the Sunday school Jesus. We must pre-

sent Christ and the Gospel in terms the man of today will understand.

"Man's problems are not inescapable," he said. "God cares and is involved. That's why we need not take a back seat. The evangelical can puff out his chest and hold up his chin and say, 'thank God, I know Him.' We can confront society with the best evidence of all—our transformed lives—that Christ is relevant today. We can be the salt of the earth in losing ourselves to enrich the lives of others."

Dr. Arthur M. Climenhaga, executive director of NAE:

"The key to renewal is the preaching of the cross. If we offer the mighty Savior to the world we will see the beginning of renewal.

"The prevailing spirit of our hour calls for a new society, morality and ethics," he said. "And what is the church doing? Too often it is compromising. Too often it is a mere social agent, willing to be helpful and listen rather than convert.

"Humanitarianism is the easy route. The real help for man must come from the Gospel message.

"The cross is the watershed of all history," he concluded. "It marked Christ's finest hour. It is the message for all time. And our prime objective and purpose must be to point men to this cross."

Dr. Richard C. Halverson of World Vision and Fourth Presbyterian Church, Washington, D. C.:

"We have tended to pull men out of the world," he said, "preempting for the program of the institution instead of sending them out in the world equipped to witness and serve for the glory of God. . . . The church is not so much like an army marching with banners flying—but more like a small task force engaged in guerilla warfare—infiltrating and penetrating every structure of society."

Dr. Roy Zuck, executive director of Scripture Press Foundation, Youth:

"I think it's interesting to note the apparent lack of rapport between the pastors and the kids," said Dr. Zuck. "The kids blame the church and the people and the pastors blame the kids and the parents. It shows a real need for self-analysis on both sides."

What do the teens want? The answer seems to be—more activity and total church involvement; acceptance by peers and adults; and answers to their basic problems from God's Word. The

teens blamed many things for their lack of interest. They said the sermons were uninteresting and often irrelevant, the services were, surprisingly, too informal, the people were unfriendly, the Sunday school teachers didn't know their material and the activities were usually poorly planned.

"We find that young people from dedicated Christian homes tend not to drop out," said Dr. Zuck. "A major contributing factor to dropouts is when the father or both parents fail to attend. An answer to halting the rise in dropouts is total family involvement. Parents must be concerned and encourage their children, not force them to attend church.

"The young people of today seem to be echoing the old saying, 'use me or lose me.' They say, 'I'm here but you're not getting through to me.' Adults must take interest, not fake interest. We need youth leaders who understand teens, are interested in them and have time for them."

The Christian Use of Leisure

Be it therefore Resolved that we commend to the churches of our constituency a positive program of the involvement of the people of the churches in church-related activities in their leisure time. We would specifically encourage participation in man-to-man evangelism, youth organization leadership and lay participation in the business life of the churches. Be it further

(Concluded on page twelve)

EVANGELICAL VISITOR

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Editor: J. N. Hostetter, Box 8, Nappanee, Indiana, to whom all material for publication should be sent.

Editorial Council: J. N. Hostetter, Editor, C. B. Byers, Paul G. Lenhart, C. N. Hostetter, Jr., Walter Winger, Isaiah Harley.


Page Contributors: World Missions: Mary Kreider, Box 171, Elizabethtown, Pa.; Missions in America: Miss Mary A. Stoner, Grantham, Pa.; Preachers: E. J. Swalm, Duntroon, Ont.; Home: Eber Dourte, 845 West Arrow Highway, Upland, California; "Today's Yesterday": C. O. Wittlinger, Grantham, Pa.; Crusader Page: Paul Hostetter, 105 Budea Crescent, Scarborough, Ontario.

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THE VERY NATURE of godly leadership implies a supernatural quality and authority. Therefore, no man may take this solemn responsibility upon himself, and no man can lead God's people without personal and supernatural enabling. The story found in Second Kings 2 dramatically illustrates this.

Elijah, the great prophet of Israel, is to be removed, and Elisha, his young attendant, is aware of the fact. The young men enrolled in the school of the prophets are also aware of it, but their reaction stands in sharp contrast to Elisha's.

Elisha had been sufficiently close to the prophet to appreciate what sort of leader he had been. This did not cause him to despair or look to others for a decision; instead, he earnestly followed and carefully observed the man God was using. When Elijah sought to dissuade him Elisha would not turn back. When students for the prophetic ministry informed Elisha that his master was about to depart he told them to hold their peace. Merely recognizing a need neither glorifies God nor blesses His people. A leader called of God cannot be content with a scholarly analysis of the current need.

Elisha had a proper grasp of the situation. He could see beyond Elijah, the instrument, and recognize the God who used him. He was personally committed to the proposition that God will intervene in keeping with the needs of His people. Elisha did not underestimate the ministry of Elijah. He knew that a man does not become a leader of God's people as the result of natural momentum or a popular program, but rather because of an inner drive in response to divine authority.

Elisha had a persistent hunger for reality. The would-be prophets from the school were aware of the leader's departure but were perfectly content to stand and watch from a distance. They remind us of sermon-tasters and theological experts who know almost everything but are moved by nothing. Impressed by their own knowledge, they are not impelled to act on what they know. Not so with Elisha. He had something of Jacob's spirit when that patriarch cried out, "I will not let thee go, except thou bless me" (Gen. 32:26).

That relentless follow-through which insists upon divine confirmation is not a human characteristic nor does it come as a result of training. It is an essential quality of the man who realizes that he is responsible to God for His people. The theologian who has never learned

the difference between methodical instruction and divine anointing can scarcely be expected to view the place of leadership as anything other than recognition for those who diligently apply themselves. Such a man can store up sermons and preach them as a hi-fi enthusiast collects and plays his favorite recordings.

A God-appointed leader recognizes God's claim on His people, God's jealousy of His Word and God's unlimited control over the instrument He chooses to use. God's leader is awed by the responsibility of receiving and delivering a word of authority, rather than being impressed with his own skill in the preparation and delivery of a sermon.

The church must be led by men with a sense of a supernatural commissioning

Appointed by God

William F. Bryan

Elisha accepted the responsibility of leadership in Elijah's place. When he realized the nation soon would be without its human leader there are several things he did not do. He did not seek the appointment of men. He did not go into mourning for the good old days. He did not adjust to the fact that the miracle worker was gone and frantically set up a program adapted to the new era, using anything at hand.

Godly leadership does not attempt to strengthen itself by downgrading former leaders. It does not endeavor to build confidence by ignoring the ills of the people or enlarging upon its successes, its financial advantage or popularity. True leadership does not become irritated at the "prophets" who specialize in making comments while studiously avoiding commitment.

God's man will sense his own unmitigated helplessness while accepting the awful authority conferred by the falling mantle. Elisha had no superstitious fear of Elijah's garment. It was not enough to handle or possess it. When will we learn that degrees, recognition and ordaining councils cannot produce a leader? Even the grasp of a symbol and the recognition of God are not the final criterion.

When the crucial hour had come and the illustrious prophet was gone, the

curious sons of the prophets observed from a distance. They were sufficiently near to sense the wrestling of God's man, but not near enough to get involved. (Would-be leaders make good reporters.) With the folded mantle in his hands and a sense of being utterly alone with God, Elisha stood at the river.

What an awful yet wonderful moment! A short time ago he had followed the leader across this obstacle. A few moments before it was someone else who was subject to the wrath or praise of the fickle public. It would have been much easier for Elisha to join the sons of the prophets or get lost in the crowd. How nice it would have been for him if he could have slipped into the priesthood

to perform the specified routine functions, while enjoying personal ease and financial security.

Elisha's heart would not permit retreat. The nation was leaderless, and the people's loyalty hung in the balance. He was the willing victim of a holy passion. He folded the mantle and the awful silence was shattered by a new voice. The spectators he ignored, personal comforts he renounced. Only one thing mattered: "Where is the Lord God of Elijah?" As he cried out and smote Jordan with the mantle his destiny was bound and sealed.

Elisha's ministry would never be determined by salaries, boards, governments or demons. How often I have felt like protesting aloud in a public service when some well-meaning person enthusiastically announced to an unsuspecting audience that the need constitutes the call of God. Is it any wonder that we have a dearth of leaders, while men are waiting for pulpits and salaries as coolly as a young professional man waits for a place to hang up his shingle? We cannot expect the church to be confident and militant as long as she has a professional leadership. The nature of the church demands a God-called, God-anointed prophet who cannot be swayed by personal comforts, financial security, social approval or satanic intimidation.

The writer is pastor of the Toledo Gospel Tabernacle, Toledo, Ohio.

May 24, 1965

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He must be willing to take the lonely place with the mantle of divine appointment and insist upon a manifestation of the God of Elijah.

Once the God-appointed leader stands the test and assumes the responsibility involved, it is heartening to observe the reaction of true saints. As a general rule, Spirit-born leadership is recognized by Spirit-born men. The divinely appointed leader would be the first to insist that he is not superior to any other member of the Body of Christ. The distinction of his office lies not in what he is but rather in what God requires of him and proposes to do with him.

If the members in any local church have an accurate concept of their leader's position, and realize to what extent the spiritual well-being of the believers depends upon his insight and anointing, the results would be most rewarding. Sincere believers would pray for their shepherd with a new urgency, not out of blind human loyalty but because of the divine order revealed in the Word.

A divine awareness of godly leadership unites the believers rather than giving encouragement to the modern trend for every man to feel he is a law unto himself, thus despising the gifts God has set in the church. The knowledge of authoritative leadership would give order, respect, direction and a divine unity in the Person of Christ, our Chief Shepherd, notwithstanding all the plausible arguments to the contrary.

It is interesting to note the reaction of the public when God established Elisha in his prophetic office. The pattern was repeated during the ministry of our Lord. He boldly exercised His divine authority by cleansing the Temple, and the people reacted by bringing their sick and oppressed to Him and He healed them all. When the Jordan opened before Elisha in response to his dramatic acceptance of God's appointment, the people came to him with their problems. The barrenness of the land was explained; his answer was in the form of salt from a new cruse, and the result was a restoration of productivity and a happy people.

Perhaps it is more than coincidence that our Lord likens the power of the church to salt. If the church has lost her sense of wonder and divine discipline, we cannot expect her to have a healing savor or a voice of authority. She may have a polished ministry, a modern kitchen, an athletic program and an influential membership, but no one will fear her power.

I would not sit in judgment upon my brethren, but I have no hope of witnessing a revived church until there is enough sense of the supernatural to de-

mand the reverence of her members and the respect of her enemies. If this is ever realized, it is both scriptural and logical to conclude that a godly leadership is the first prerequisite. God has always had a representative man to stand in the gap for Him.

Dr. Charles Malik, world statesman and former president of the United Nations, has said we are losing the political battle with Communism because we do not have a fearless and aggressive ideology. He cites our nation's condition as



the result of going on the defensive. The church is in sad parallel both in condition and in conduct. In externals we have become so overactive that even secular writers have commented on the "overworked" clergy, while we make little or no impression on the public. The apostles simply gave themselves to the Word of God and prayer and they "turned the world upside down."

A dark hour is upon us. We must have Elishas who will ignore the babbling of the school of prophets and wait upon the Lord God of Elijah. God's man must stand alone at his Jordan before he can stand for his people in the face of barrenness.

Natural talents and scholastic attainment enhance the ministry of God's leader, but the authority, the burden and the power required will exist only as the result of a divine selection and seal. Evil men and seducers are waxing worse and worse, but as long as our Lord carries the church is commanded to occupy. We may be assured of His divine directives and order when we meet His divine requirements.

An African Fellowship Is Born

Paul M. Gingrich
Eastern Board of Missions

BULAWAYO, RHODESIA—Joseph Adjei of Ghana raised his hand and asked for permission to speak. Chairman Million Belete, assistant headmaster of a technical training school in Ethiopia, gave his consent. Joseph began in his slow, even, precise Oxford English, "I think the name of this group should include Fellowship. I believe this, because in these days we have met together in a new way. We have met as brothers from many places. We have talked about many things and we have done so in the Spirit of Christ."

From this point the consensus of the group was clear. While the Steering Committee had presented two other names for this gathering, none of them seemed to be quite right. To call this a conference or council just didn't really satisfy, but now with Fellowship we all got seriously to work and agreed that this organization should be called "The Africa Mennonite Fellowship (And Associated Groups)."

Before we go on we should really go back. The meeting in which Joseph spoke was what had been called to that point "The Bulawayo Conference." This was the second meeting of this kind in Africa. The first one was held at Limuru, Kenya, in 1962. Representatives from most Mennonite and Brethren in Christ churches in Africa were present then. They had agreed that another meeting should be convened in two years somewhere in southern Africa.

Now four years had passed and we were assembled in Bulawayo, Rhodesia. Our hosts were the Brethren in Christ churches of Rhodesia and Zambia. Bishop David Climenhaga had very adequately made provision for the 21 delegates by renting a large house called "Highlands" on the outskirts of the beautiful city of Bulawayo. The delegates also noted with deep appreciation the hard work and planning done by Elmer Neufeld, Secretary of the Continuation Committee.

Here we were, in Africa, facing issues as they are today. Removed from the cultures of the West into a society that is bubbling with ferment. In this type of situation we sat down. Into this fellowship we brought our experiences. After our brother from Somalia spoke there was a long pause, then someone spoke for all by saying, "It could well be

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Journey to Yugoslavia

David and Florence Carlson

UNDER a dazzling mid-day sun, up in the green and picturesque highlands east of Trieste, our family of three crossed into Yugoslavia. With only a ten-minute delay in going through routine customs procedures, we were ushered across the frontier. We saw little evidence of what one might expect to encounter in crossing the Iron Curtain. But after traveling eastward and spending some days there, we saw the grim realities of what life is like—particularly for the Christian—in a land dominated by Communism.

Half of the country is mountainous and we thoroughly enjoyed its rugged beauty. Yugoslavia is the Balkans' principal mineral producer. Her mountains are rich in economic treasure although 80% of the population are engaged in agriculture. Forests abound, covering a third of the country's total land area.

Our little VW wound its way up and over the mountains to Ljubljana, the Capital of Slovenia. There we picked up the Autoput ("Turnpike") to Zagreb, Provincial seat of Croatia and our principal destination for this journey, to record Gospel messages for Trans World Radio's Serbo-Croatian (Yugoslavian language) broadcasts.

We were warmly greeted by Dr. Joseph Horak (Dr. of Economics and Law), the speaker on our Yugoslavian program. Although he works as an economist to maintain his family, he is pastor of the Baptist Church of Zagreb, and president of the Baptist Union of Yugoslavia.

To worship at Dr. Horak's church in Zagreb is a deeply moving experience. In nearly every service the house is full, and most of the time it is packed. Every one in attendance is "marked" by the Communists, and for the workers it is against their record to attend. But they come to the house of the Lord, Dr. Horak said, because Christ is their life. I can understand our brother's statement when he said that, "Ours is a pure church."

Yugoslavia was brutally torn asunder in conflict during the last war. The Axis

occupation was fought by two guerrilla armies, the Chetnicks under Mikhaïlovich, whose aim was to restore the Monarchy, and the Partisans under Tito who leaned toward Russia.

During this time of war, the Serbian-Orthodox and Roman Catholics were bitterly fighting each other with an appalling loss of life. At war's end, Tito's forces won out and subsequent events saw his Communist regime installed in power.

Because the Communists hate religion and especially Christians, a believer has absolutely no possibility of ever improving his position at work. If a non-believer is discovered attending church, he faces not only ridicule by his superiors, but possible demotion in his job. His life is then engulfed in a series of bewildering difficulties. The irony of it is, of course, that freedom of religion is guaranteed by the Constitution. Since the war many churches have been closed, but those that remain open are tolerated and Christians are "free" to attend.

One evening we drove to a small village church, about five miles from the Hungarian border. We were to record the singing and instrumental accompaniment during the service, but since we were also to bring greetings, the Pastor said we first would have to register with the police. This chore finished we arrived at the church about 8:30 thinking we were late. But we were told that the meeting would begin at 9:15 since the peasants worked in the fields until sunset, and many had to walk a great distance, some as much as eight miles, and many had farther to come on bicycles. At 10:30 it was difficult to close the service; nobody would leave. We then insisted the meeting must end because we yet had to travel 100 miles back to Zagreb, much of the distance over poor roads. The church was packed, many standing outside. A number wept as they thanked us for the broadcast in their language, the *only* one in existence for them. Our eyes were wet too. We were deeply touched. We had never experienced anything like it. The entire assembly thronged out into the road to say goodbye to us. We shall never forget that night.

During our two-and-a-half week stay in Yugoslavia, the Lord enabled us to record forty messages with Dr. Horak and many tapes of local instrumental music. This material will now be edited in our Monte Carlo studios into finished gospel programs for future broadcast to that land.

This experience has sharpened our vision as we saw firsthand the importance of missionary radio. No foreign missionary is allowed to work in Yugoslavia; even the local churches are not permitted to openly propagate their faith. For countless numbers, Trans World Radio is their *only* hope of hearing the Gospel.

*"Whom shall I send? The voice of Jesus calls us;
O who will go to far-off lands of night,
Where dying souls, enslaved by sin,
beseech us
For help, for hope, for freedom and for light?
Who, who will go, the Word of Life to take them,
Tell them of Christ, His mercy and His might?"*

An African Fellowship is Born

(Continued from page four)

that by far the strongest church will come from Somalia."

It is hard to assess the worth of conferences such as this. But in Bible study and small discussion groups, in sharing during meals and on the ball field, in evening walks together and late hour chat sessions, all contributed to an unforgettable experience.

In its business sessions the group decided that another meeting should be held in three or four years, preferably in the Congo (Leopoldville). A Co-ordinating Committee was chosen with Million Belete of Ethiopia as Chairman and Don Jacobs of Tanzania as Secretary. Other members of the committee are Philemon Kumalo of Rhodesia, Carson Moyer of Ghana, and Nganga Paul of the Congo. This committee was charged with the task of co-ordinating fraternal visits between the churches in Africa, finding and sending pertinent literature to member groups, preparing for possible representation to the World Conference in 1967, and arranging for the next conference.

As we shared in footwashing and communion in our final meeting of the conference we found ourselves one, though from many tribes and nations, at the foot of the Cross.

The Carlsons are serving with Trans World Radio in Monte Carlo.

MISSIONS

Excerpts from a report of January village visitation by Mary Engle, Eva Mae Melhorn, and Mildred Myers. Learn how it goes!

A WELL organized schedule had been planned for us by Dave Brubaker, and even though the rainy season was on, we were able to go to all the places planned for. We give praise to the Lord for making all of these contacts possible.

Our first day out was a lovely day for visiting after the rain of the day before. Dave lent us the Volkswagen to use throughout our stay. We went to the Engomini Line about 8 miles from the Mission and visited several places, but soon realized that we must go to the fields to contact the people. Our interpreter this day was Laizza Moyo, who completed her second year of high school at Matopo this past year.

Walking through a very wooded area, we soon came to a large field and found many people working there. Five different teams of oxen were plowing at different places, and in different directions also. Mr. Moyo said he had sixty acres of land to plant each year, as the people help each other in plowing and planting. We walked to about the middle of the field and asked the people to gather for a service. They came from all directions and all enjoyed a nice service together. Mrs. Moyo and some of the children are Christians. Mr. Moyo was once a Christian but has gone back on the Lord. Their son Enos, in Teacher Training at Mtshabezi, was also there. Among the twenty-two people at this service, there was one hand for prayer. One young man told me that both he and his wife were once members of the church, but that his wife got mixed up with the Watchtower organization, and now they don't go to any church. I had prayer with him before we left the field.

After lunch at the mission, we attended their afternoon service with the working staff and the hospital people in their lovely outdoor chapel. It reminded me of the Children's Tabernacle at Roxbury. Three sides composed of cement blocks about half-way up, an enclosed front, and a roof make a very suitable and satisfactory place to worship in this hot climate.

We started out the next day at 8:30 for the Cawulajena area about fifteen miles away. We passed through many waterholes. When we came to one I was afraid to attempt, Mary got out to test it. It was deep but we crossed near the side bank. Arriving we found many people gathered under the trees, trying to

settle a matter which had come up between a man and his wife who were separating. The people were to decide who was to have the belongings. As we waited for this meeting to end, many people came to talk with us; others came for the service.

Soon everyone gathered around the car under a tree. The children were sent off to take care of the cattle that were out finding grass wherever they could. There were many cattle kraals all around us and the flies were quite bad. About twenty different villages were represented here and again we were here for quite a long time. Eva Mae prayed with Mrs. Tando Dube who wanted to repent.

We contacted eighty-three people throughout the day. As we were about to leave, a man came running towards us and said they had tea ready for us in their home. So we drove on up the path to his village and we found a very delightful tea awaiting us. His wife had made fresh biscuits which were very good—and still warm. She formerly came from Mtshabezi, but lives in the Gwaai since marriage. About a month earlier, they had lost their oldest child; their sweet little baby was about three weeks old.

After leaving here we traveled for a while, then stopped to eat our lunch. Soon children began to gather, so we decided to have a children's service. Before it had ended, we had twenty-one children and seven adults. We made one more stop at the home of two of our students, one of whom is at Wanezi and the other at Matopo. We had a service with the father and mother; the others were not at home just then. Mr. Sitole has a store near by, but it is not very prosperous and he is unable to pay school fees for his children this next year. Crops have been poor and so there are few sales at the store.

And so the days passed by. Driving through mud puddles or waterholes (we counted forty within about fifteen miles) or around impassably bad water pans, sometimes parking the car and walking or wading the way to our destination.

On the evening of the third day I collected chips and wood and started a fire to cook our supper. All of a sudden it began to rain. Mary and I picked up some pieces of wood and took them inside. Mary sat by our second fire inside the hut and kept blowing it to keep it going [a real art!].

Ten Days in the Gwaai

We had stopped at the chief's village that morning to let the people know that we would have prayers at the church that night. After waiting until 8:15, we four decided to have prayers. When we arose from prayer we saw a light moving towards the school! Fourteen people came and we had prayers again.

We slept rather restlessly that night. We were under shelter but had no doors or windows . . . We had put the car as near to the doorway as possible to keep out cattle, etc.

Sunday we arose at 5:30, made breakfast, packed our lunch, broke up camp, packed the car, and left by 8:30 to visit villages enroute to the worship service at Siwowo. At one place we were asked to go and pray for a sick man. We had a great following and a good time of prayer. Near the place for worship we found five men under a tree sleeping on beds of branches and leaves, waiting for the service to begin!

Benches for the congregation consisted of logs fastened to stumps. Several chairs for us arrived on the back of the local preacher's bike. It was almost 1:30 before the service got started. We sang a number of choruses while people were gathering. Many of the people we had visited on Saturday came. One dear woman who had told us she was going to go out and invite the people was there with her smiling face. . . There were 74 people present and it was hard to break away from these dear people. Quite a few of them followed us for a long way; and some, all the way to the car. On arrival there we realized that someone had been there during our absence: there was food and mail inside the locked car! We knew that Joe and Carl Ginders were visiting the Mission that weekend and so we knew who the "angels" had been. (Later the Brubakers told us how hard it was to find our car even though we followed his schedule and were at the proper place for the Sunday services!)

After almost an hour's drive we reached Sikonti School, our next stop. While Amos was hunting the key to get the classroom door open, we drove to the river a mile away for our water supply. We filled as many containers as we could with water, then put branches on top so that it wouldn't spill out. Try it! We didn't lose a drop of water. It was seven o'clock before we had our supper ready. We went to bed early.

(To be continued)

Consecration and Farewell

Nearly a thousand people sat silent in the Matopo Church during the Consecration Service for the Alvin Books on Easter Sunday. Brother Book is the new Bishop of the Rhodesia Regional Conference of the Brethren in Christ Church.

Some of the contributing factors to this outstanding and long-to-be-remembered day were: the fine weather; the large company of friends from Bulawayo, including leaders from other churches; the very large assembly of the Rhodesia church; and the spirit of unity, solemnity, and dignity.

Not only was this a time of beginning, but also of ending, in the words of one of the ministers of the day. Following the consecration service for Alvin and Thata Book was a farewell service for Bishop and Mrs. David Climenhaga.

Field Chairman Stern

(See further details in the forthcoming issue of Look)



Bishop-elect Alvin and Thata Book and part of the congregation during the Consecration Service.



Good-byes at Airport, April 20: Rev. T. Books and retiring Bishop Climenhaga; V. R. Brillinger /a faithful secretary!/ and Daryl, with various others in background.

Gwaai District Council

Dave Brubaker, Phumula Mission, to H. N. Hostetter, April 3rd

"Rev. M. Sibanda and wife are here to conduct the District Council. Although our group is small there has been a good spirit and interest. M. Sibanda is a master at keeping a relaxed feeling during business discussion.

"Discussions included: the need for a full-time overseer for our district, the need for additional money for this and other church activities, what to do about church dues which are in arrears, the problem of beer among our church members, and the relation of teachers to the activities of the church. The meeting is dominated by teachers, as there are not many other men involved in the church work here. Brother Sibanda also took this as a good opportunity to set some things out plainly, particularly in relation to marriage, conduct of teachers, and tithing. He has apparently been impressed with the need of a full-time overseer for this district and has mentioned several times that he hopes to push the matter. The principle has been agreed upon; the only thing holding it back is lack of finance."

Crusaders

Making the Most of What We Have

Katherine E. Bevis

A FRIEND OF MINE who grew up on a farm told me once that of all the little chores she and her brother were required to perform, the one they particularly disliked was shelling corn for the chickens.

"Our hands were small, of course, and it was hard for us to hold the big ears of corn and shell the grains," she said. "Sometimes we used a corncob to push the kernels off, but even that didn't lighten the task very much. Both of us dreaded the job, and we wished we could devise some easy method of shelling corn.

"A neighbor had an old shed," my friend continued, "where my brother and I went often to play. There was a lot of machinery in the shed, no longer used, and the neighbor told us we could play with it or do anything we wanted to with it. None of it was of any use to her, she said.

"None of the machines were dangerous (at least not to farm children, accustomed to such things), and we had lots of fun with each of them. One that particularly fascinated us was a kind of grinder, with an opening on one side, a big handle that turned, and a spout. We used to play with this often, making believe it was one thing or another, though we never knew what it really was.

"One day I happened to mention to this neighbor that my brother and I had to shell corn for the chickens that day, and I spoke of how I disliked the slow, difficult job. To my surprise, our neighbor said: 'Well, why don't you use that old corn sheller out in my shed? I told you that you were welcome to anything there.'

"Yes, that's right. The old 'grinder' that we had played with so often was a corn sheller. As soon as we found out what it was, we took it home and used it, and from then on the job of shelling corn for the chickens wasn't a job at all, it was fun!"

It is not WHAT we have, but are we making the MOST of it?

One day I sat among a group of people who were discussing helping others. One woman who undoubtedly received a very small income said gloomily: "I can not do anything because I have nothing to give."

This turned my thinking toward some of the bountiful givers who had so little, yet gave so lavishly that a calculating machine could not count their giving.

It is not so much how much we have, but making the most out of what is at hand. One of our primary needs is to learn to avoid a defeatist attitude. Many of the most inspired lives are those which have emerged through the greatest obstacles. They were able to see the usefulness of the "old cast off corn sheller," so to speak; they are those who used to advantage the things at hand.

Francis Parkman, that great American writer, had everything to discourage him. He had exceedingly feeble eyes, a weak heart, "recurring indigestion and chronic insomnia, joints crippled by arthritis and mental powers frayed by a nervous disorder."

Pasteur was plagued by partial paralysis.

Beethoven composed much of his finest work after he was deaf.

Lincoln was raised in poverty and denied the opportunity for anything more than the minimum of education.

More difficult to overcome, however, is that psychological lameness. Over and over again, the fact becomes clear that problems of life cannot be solved or difficulties overcome because of psychological handicaps for which we do not wish to take the responsibility. It is so much easier to find fault with someone else, or some outward event, than to find fault within ourselves.

Shakespeare's Cassius said to his friend who was seeking a solution to a difficult problem.

"The fault, dear Brutus, is not in our stars, But in ourselves. . . ."

Browning's poem expresses it even more exactly:

"Truth is within ourselves; it takes no rise

From outward things, what'er you may believe.

There is an inmost center in us all, Where Truth abides, in fullness . . . and to know,

Rather consists in opening out a way Whence the imprisoned splendor may escape,

Than in effecting entry for a light Supposed to be without."

Back in the early 1930's, the late Clarence Darrow, perhaps the most outstanding of American atheists, said to the youth who were moving onto the main stage of life: "If I were a young man, with life ahead of me, I think I'd chuck it all, the way things are now. The odds are too great against you anyway; the world is all wrong nowadays."

A contemporary of Darrow, Harry Emerson Fosdick, had quite a different reaction to the same situation. "You young people," said the minister, "are going out into a world of difficulty. Some of you are all dressed up with education and nowhere to go. It is not a hospitable generation that invites you to live in it, but I would not chuck it at all. If I could secure a job that would somehow keep body and soul together, I would interest myself in some cause of public welfare, would get hold of some handle and lift, would have some part, though only that of waterboy, in this game that humanity must play. I would not chuck it at all."

Many an older these days is saying: "I certainly wouldn't want to be a youth in these times. What a prospect is before the young: military service, uncertain future, difficulty in choosing a vocation, rising cost of living—oh, what a time to have to live in!"

We need to break the habit of mind which seeks to find fault with the time in which we live, or the circumstances about us, for there is no day like today, and no time like the present to bring the harsh facts of the now into line with our concept of the whole, all the time remembering that:

"The fault is not in our stars, but in ourselves."

Young people, learn to use that which is at hand, even if it is nothing but an old corn sheller. It has its use!

A sheepman in Indiana was troubled by his neighbors' dogs who were killing his sheep. Sheepmen usually counter that problem with law suits or barbed-wire fences or even shotguns, but this man went to work on his neighbors with a better idea. To every neighbor's child he gave a lamb or two as pets; and in due time when all his neighbors had their own small flocks they began to tie up their dogs, and that put an end to the problem. So it goes all through the New Testament: "Be not overcome of evil, but overcome evil with good" (Romans 12:21). The power is in the yes, and there are many common-sense ways of applying it to the practical problems of life.

J. Wallace Hamilton in
The Thunder of Bare Feet
(Fleming H. Revell Company)

Visitors Are Always Welcome . . .

► especially when they come from "a far country"—channels of direct communication from the homeland and home church.

MANNs — The recent flow of guests began in late October when Roy and Esther Mann arrived from Delhi with Joe and Marietta Smith and joined us in preparations for the Fiftieth Anniversary. We visited as we worked. Brother Mann spotted the guava trees on each mission station and proceeded with the necessary treatment. Though the procedure left them looking like skeletons—and our Indian friends despaired of life itself, we have already seen the reward in larger and more beautiful fruit. Sister Mann's skilled hands went to work in the doctor's kitchen. (Anna Jean Mann was already in Moholpahari awaiting the arrival of Eric Lowell.) In other homes servants and missionary ladies appreciated her helping hand.

SMEES — Like another refreshing breeze was the coming of Ray and Sylvia Smee in late January, bringing us intimate glimpses of church life in the homeland not easily communicated in letters. And for some of us there was news from our home communities.

Brother Smee brought the opening message in the Saharsa District Council. Their interest in the Christians and the church life in India, their sympathetic understanding of problems and needs were a continual encouragement and made sharing and fellowship a joy. I am sure that this genuine interest coupled with their store of information will make them a real blessing to the home church.

HOSTETTER — The departure of the Smees one evening was followed by the arrival of Brother John Hostetter the next evening. Not only home news but fresh glimpses of the Lord's work and workers in Africa were shared. The current issue of the *Evangelical Visitor*, delivered by air mail to the Editor, was enjoyed at each station.



Wearry? Perhaps, but always cheerful and busy. An evening in Saharsa.



Brother Hostetter with missionaries at Barjora. Left to right: Mary Jane Shoalts, John N. Hostetter, Esther Book, Arthur Pye, Phyllis Pye, Lowell Mann, Erma Hare, Anna Jean Mann, Harvey Sider, Leora Yoder, Erma Sider.

Brother Hostetter officiated at a dedication service in Madhipura, at which time the son of Dr. and Mrs. Mann—Eric Lowell—and the sons of Mr. and Mrs. Harendra Shaw and Rev. and Mrs. S. N. Rai were presented to the Lord.

Brother Hostetter's time with us was brief but deeply appreciated as he shared with understanding in the concerns and interests of the work and workers in India.

* * * * *



The Smees in Banmankhi. Hostel building in the background.

EACH of these ambassadors from the home church gave something of himself in the sharing of spiritual things from the Word, in fellowship in our homes and with our national coworkers in the schools, the hospital, in the villages, in church life. We believe God will use them to challenge others to give themselves to the great unfinished task.

Erma Hare, Saharsa

* * * * *

"And now that I am home again, I wonder whatever made me think that missionary work was losing its appeal. When you read between the lines, any work in Africa can send a shiver up your spine.

"Even the expansion plans for Slather's College." [Or for Choma Secondary School, etc.] Kenneth Lovering, Associate Editor of *Africa NOW*.

Echoes of Language School After Five and one-half Months in India

Weather — Hot: The weather is the same each day, sunny and cloudless; now and then we have a rare thunderstorm. Nights are still comfortably cool. Our tent-home got very hot in the afternoons (95-105°) so we moved on March 20 to a two-room apartment. Our new home is on the grounds of the Oriental Mission Society Seminary. It is about a mile from the language school, so we bike back and forth for meals and classes. But our home is so much cooler that it will be worth the bike-riding.

Studies — Our knowledge of Hindi is slowly expanding. We are almost ready for the second of the four progressive exams in the first-year course. Two months ago we shivered as we sat outside in our classes, but now we perspire as we sit under the shade trees.

Moving — Language School here at Allahabad closes on April 9. Before it resumes in Mussoorie, up in the Himalaya Mountains, we plan to go to Barjora to get our belongings moved in as the Pyes prepare to leave. Then we will go to language school for about five months to complete the second half of our first year of Hindi. Our address there: Landour Language School, Landour, Mussoorie, U. P., India.

Elephant Ride — On March 13 two elephants—one "grown-up" and one "youngster"—came here to the school to offer rides (one rupee per person) to anyone interested. Jim took a ride; Doris took the pictures!

To get rid of frustrations . . . March 17 is an unusual Hindu holiday here in India. This is the time to express any frustrations that one may have—by throwing pink or green coloring on anyone in the street, or by saying *anything* to anyone. Therefore, no one went off the language school campus unless absolutely necessary, and then only in the language school "car" (1948 Chevy panel truck).

" . . . a more excellent way" to get rid of frustrations. Language School has proved to be a time when temptations of failure and a feeling of uselessness could sink a person in self-pity. Your prayers and letters have been keen instruments in helping us to make these stepping stones to a firmer faith in the One Who has called us to this service.

[Later Note.] We have taken and passed our second exam. We are looking forward to being in Bihar for the next three weeks.

The last few days have been very cool and unseasonable, about 40° cooler than last year this time.

—Jim and Doris Cober

A Timely Report on Phoneton, Ohio D.V.B.S.

SPECIALISTS all in their field, the editors of Vacation Bible School materials do a masterful job in the provision of abundant and detailed plans for carrying on this valuable activity of the church.

But it is interesting to find workers whose originality can plan a program tailored to local circumstances and current needs. Like Rev. Elam O. Dohner, pastor at Phoneton, Ohio.

With Joe McBeth, assistant superintendent of the Sunday School as director of the Vacation Bible School last summer, Phoneton designed and executed their own plans.

"It's cheaper," is Bro. Dohner's terse comment. He means in hard cash; it must have been very costly in time and effort. But he assures us that the results fully justified the investment.

Chosen was a Chapter in Biblical history, the story of Joseph as recorded in Genesis 30-50. Perhaps this account was relatively new to many of Bro. Dohner's folk, older and younger; but I dare say its vivid presentation would hold the interest of one quite well acquainted with the incidents.

This really true story is unrivaled in fiction. During opening exercises, when all classes met together, the pastor would dramatize a brief introduction to the "chapter" under study that evening, ending at a point of high excitement to be resolved in the class session.

The various study groups engaged in a diversity of activities. For some there were attractive manuals and workbooks to be completed. These were designed and produced by Rev. Dohner. Memorization, drama, and hand work were directly related to the interpretation, emphasis, and application of this thrilling story.

The teachers of the class for junior and intermediate girls directed them in making puppets to depict the story. Their production involved the use of such simple and available materials as spools, pipe cleaners, scraps of cloth and, for a miniature stage, a large carton. A narrator read the script, written to accompany presentation of the puppets in the various scenes.

The adult class was also enthusiastic. They were both amazed and delighted to find this "serial" as exciting as any novel they had read, and the characters,

as normal and as human as they. The unfolding plot held interest from day to day.

The junior boys with their teacher held their class sessions in a tent pitched on the church grounds, one which they had constructed to resemble those used by Arab chiefs in the Near East today. Their memory work came alive in this appropriate setting.

As a fitting climax, the school sat down to a "banquet" of oriental food, accompanied with the actual dramatization of Joseph's being made known to his brethren. No one could miss the fact that in the life of this patriarch and his family, all things had really worked together for good. Nor could any illustration be more encouraging to faith in Romans 8:28.

Offerings received during the Phoneton Vacation Bible School were for food at the Navajo Mission. Contributions to this project amounted to \$33.73.

There are numerous other Bible stories, like that of King David or Queen Esther, which will satisfy the keenest appetite for intrigue and suspense, and help the pupils to recognize the wisdom, the power, and the love of God. Try one.

NAVAJO MISSION

Statement of Income

First Quarter - 1965

Income—General	
Medical—In Patient	\$ 2,475.84
Medical—Out Patient	2,405.51
Medical—Special Services	789.95
Contributions	2,693.81
Donated Services	70.00
Donated Supplies & Equipment	478.34
State Grants—Food Comm.	518.45
Tuition—School	103.28
Board Allowances (Staff)	1,374.90
Board Allowances (Vehicles)	300.00
Gas Sales	130.25
Clothing Sales	96.00

Total	11,436.33
Transfer from Special Funds	500.00

Total Receipts 11,936.33

General Administrative Expenses	
Staff Allowances	\$ 1,156.99
Special—Staff Services	16.00
Medical Supplies—Drugs, etc.	2,044.34
Travel Expense	280.49
Food Supplies	2,460.09
Housekeeping Supplies	464.29
Institutional Help	111.64
Telephone	341.96

School Supplies	115.71
Heat & Light	1,223.10
Building Maintenance	631.98
Transportation	990.82
Insurance	369.69
Dues & Subscriptions	54.00
Office (inc. Nav. News)	440.78
Taxes & Licenses	91.00
Interest	70.00
Christmas Expenses	100.57
Canadian Currency Exchange	6.75
Special Staff Activities	12.45
Farm Expense	561.95
Evangelism	21.19

Total	11,565.79
Transfer to Special Funds	260.00
Buildings & Equipment Capitalized ..	462.43

Total Expenses	12,288.22
Net Loss	351.89

BOARD FOR WORLD MISSIONS

Restricted Fund Statement

Quarter Ended March 31, 1965

Receipts and Balances:	
Canadian Bal., January 1, 1965	\$ 2,100.00
U.S.A. Bal., January 1, 1965	7,345.19
Canadian Receipts	57.48
U.S.A. Receipts	5,981.11

Total Receipts & Balances\$15,483.78

Disbursements:	
Personals	\$ 1,072.21
Non-budgeted Specials	4,967.23
I-W & V. S. Fares	1,275.00
I-W & V. S. Allowances	270.00
Annuity Interest	435.83
In and Out	91.46
Tuition Account—Edith Miller	503.00

Total Disbursements 8,614.73

Restricted Fund Bal., June 30, 1965 \$ 6,869.05

Analysis of Balance

Africa Restricted	\$2,337.20
India Restricted	(562.73)
Japan Restricted	100.00
Cuba Restricted	77.04
Africa Personal	(25.00)
Albums	43.39
Missionary Medical Fund	569.55
Annuity Interest	1,422.80
Reserves	3,389.60
Scripture Fund	483.63
Accounts Receivable	(3,012.05)

U. S. A. Balance	\$ 4,823.43
Canada Balance	2,045.62
	\$ 6,869.05

General Fund Statement

Quarter Ended March 31, 1965

Receipts and Balances:	
Canadian Bal., Jan. 1, 1965	\$ 2,671.62
U.S.A. Balance, Jan. 1, 1965	485.21
Canadian Receipts	9,595.62
U.S.A. Receipts	27,997.63
	\$40,750.08

Disbursements

Administrative Accounts:	
Salaries	\$ 1,228.87
Travel	23.37
Office Expense	315.07
Rent and Maintenance	75.00
Administrative Miscellaneous	136.49

Personnel Accounts:	
Furlough Allowance	1,000.00
Fares to/from Field	3,507.00
Furlough Travel	705.00

(Continued on page thirteen)

Let's Put First Things First

Eber B. Dourte

LIFE is made challenging by choices. Choices are made as a result of careful planning. They are also made with little or no planning. Sometimes they are made by default. The strong appeal of Scripture is to rise to the challenge to choose Christ and His way.

In the Sermon on the Mount Jesus taught what the kingdom is like. He also declared how the people of the kingdom should live. This sermon is both practical and relevant for today's living. There is an appeal for personal examination as well as collective application.

Jesus said in Matthew 6:33 "Seek ye first the Kingdom of God, and his righteousness and all these things shall be added unto you." It is true that the contextual setting of this passage deals primarily with the kingdom versus temporal things. Really this is the battle of life for the Christian—the kingdom of God versus temporal things.

It seems very appropriate to use these words of Jesus and apply them to a family situation. Family members must make choices collectively as well as individually. There are certain priorities which we need to follow if we would seek the kingdom of God first.

Give Priority to the Worship of God

We cannot worship God until we know Him. The challenge to bring each member of the family to salvation experience rests as a consuming spiritual vocation until the family is united in Christ.

Jesus said, "Blessed are they which do hunger and thirst after righteousness for they shall be filled" Matt. 5:6. The family worships God together because in the fellowship of other Christian families we find strength to meet the grim monotony and challenges of passing days. God created the family to be a unit to know Him and serve His purposes. We need to learn, if we have not already done so, that God is the God of the home as well as God of the church. We worship Him at home because we need Him. We find strength in this open, simple, sincere corporate expression to His Lordship and our great dependence upon Him. We worship Him together because He is the key to harmonious family life. Families were His idea. Our families must give priority to worshipping God! Worship Him at home and as a unit in church.

Give Priority to Prayer

In sincere prayer we acknowledge the sovereignty of God and our own utter dependence upon Him. Prayer is the admission that we need God and that He can bring to our lives that which we need. Prayer as asking—as communion—as praise—as dependence is God's idea. Now if we need God individually, we also need Him to give direction to, and to meet the needs of our families.

This spirit of dependence begins in the family with the parent. Do our children know we need God? Children will quickly discover whether there is a sincere spirit of need of God.

Prayer is conversation with God in the awareness that God loves us and wants us to pray. Jesus said, "Ask and it shall be given you, seek and ye shall find, knock and it shall be opened." Matt. 7:7, 8. This is asking God to show us the way into His will. It involves asking Him to lead our children into His will. It involves living in the relationship that the family will know His will, and that they will find Him as the unifying, purpose giving, motivator of family activity. Since all families face problems large and small, He becomes, through the family prayer relationship, the solution to our problems.

Give Priority to Love

If we have learned to pray together and worship together, we should be able to express love in valid ways. Love is part of the same coin whose other side is prayer and worship. Jesus instructed us not to remove splinters from another's eye if there is a log in our own. Perhaps we don't apply this at home as often as we might. Love does not destroy another but reaches out to lift the faltering. The directive to correct another in the spirit of love and humility applies at home before it can apply in the church.

Do we give those with whom we live as much allowance for stumbling and blundering as we do to others with whom we move professionally or in the church? This is a two way street. Parents learn the pain of letting go of the children as they move through adolescence to adulthood. This calls for major adjustment and the maximum of wisdom, love, and the grace of God. What of the growing child. Love in the teenager accepts the parent in his proper role and respects him.

Jesus emphasized that the Christian must give priority to purity and fidelity. This is very essential if our homes are to be proper places of love and worship. Cultivate each other through family activity. Cast off the offenders which destroy our family love and harmony. This might be gadgets. It might be time consuming nonconstructive activities. It might be undesirable literature, or even associations with people whose interests and activities militate against the free flow of love in the family.

Give Priority to Service

In our search of priorities for our families we have spent most of our time looking inwardly. This of course is only part of life. If we pray, worship, and love wholesomely we will also serve. Jesus said, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." Matt. 5:16

Jesus in speaking words of commendation to the faithful said, "I was hungry and you gave food, I was thirsty and you gave me drink, I was a stranger and you took me in, naked and clothed me, sick and you visited me . . ." Then the question was posed, "When did this all happen?" The reply of Jesus was that inasmuch as it was done unto the least, it was done unto Christ himself.

This word of Jesus opens a large field of possibility. A generous spirit of service frees us from the miserly bondage of selfishness. The happiest, most unbound, people are those who open their family circles wide enough to encircle others who need their love and service.

Several years ago a family in our congregation decided that instead of exchanging gifts at Christmas they would find a needy family in the community whose numerical composition was very much like theirs. They gathered up gifts and visited the home. Each child carried something for another of similar age. They got acquainted, visited, then made their presentations individually. This made a marked impression on the children of both families not to say anything of the personal joy of the givers.

There are other ways to apply this. If father and mother join in the Thursday night visitation program at the church, fifteen year old Mary at home might be completely separated from the whole project, or on the other hand she could have a part in the visitation by the work she is doing for mother which made the visitation possible. "We are workers together with Him." Serving Christ together is a good medicine to prevent spiritual stagnation.

Jesus as Lord of the family calls us to give Him the priority of our family worship, prayer, love, and service.

PREACHERS

A Bishop Protected

ALTHOUGH I am unable to document the following incident yet I am convinced of its veracity. The principal of the occasion, the late Bishop Isaac Trump of Polo, Illinois, related it in the Stayner, Ontario Brethren in Christ Church while serving as an evangelist in the early nineties. My father heard him and many times I listened with excited interest as he repeated this illustration of trust in God. In 1925 while I was in Kansas, I visited a Brubaker family who were living in Bishop Trump's tenant house at the time of this occurrence and they confirmed the story. I have made a tape of it and it is now in the Archives at Grantham, Pennsylvania.

On a certain day Bishop Trump, who also farmed, sold a large number of cattle and brought the money home with him. He left it in his coat pocket which hung over a chair in his upstairs bedroom. During the night he was awakened by hearing footsteps of a robber, ascending the stairs, carrying a flashlight. Trump breathed a short prayer, got out of bed and walked toward the flashlight. The robber started to back away and backed down the stairs and left, all the while holding the light on Trump to avoid identification.

Many years later he got a letter from a man in an adjoining state who was a former neighbor asking him to come immediately to see him. Bishop Trump went and to his surprise heard the following confession. "Mr. Trump, do you remember some years ago of a man coming into your house to rob you?" Trump said, "Yes, I do." "Well I am the man. I knew you had the money and I knew where it was but when you walked toward me I lost all power to rob you. You are the only man in all my experience of robbery that I could not subdue. Now I am dying and I want you to preach my funeral sermon." This he did after an effort to lead the man to Christ.

E. J. Swalm

Change Coming Up

With this issue the Preachers Page will cease its brief biographical sketches and pictures of ministers and pastors. This is largely due to overlapping with write-ups and pictures supplied by the Mission Boards. Also, we have introduced to our readers a sizable number of our

men and have covered what we feel is a fine cross section of our brotherhood.

I take this opportunity to express my thanks for the splendid cooperation and response of those who were asked for printable pictures and a few dates, figures and facts over the last six years.

Our plan is to publish an interesting and helpful incident in each issue of our page given by various ministers and church leaders particularly of our own fellowship. They should be approximately 200 words in length. I solicit such incidents from all of you believing they will stimulate faith and broaden our horizons.

—Page editor

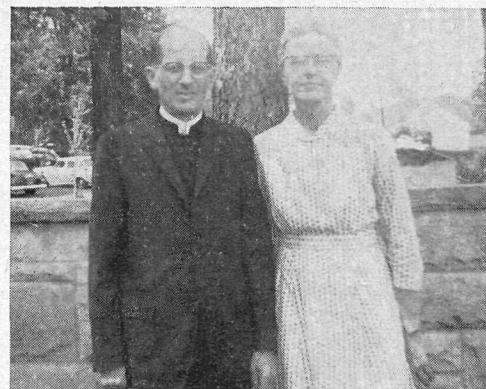
Ten Commandments for Young Ministers

1. Always be committed to your office as a servant of Jesus Christ. You are not your own.
2. Be a yokefellow in the ministry of the Church.
3. Hold fast to your sense of mission as a minister of the total Church.
4. Make every person with whom you come in contact your friend in Christ.
5. Live a disciplined life of regular study.
6. Drink from the wells of devotional life as you would drink from the fountain of living waters.
7. Thou shalt give your own family as much time and consideration as you would give other families.
8. Hold fast to your sense of vocation as a minister of the gospel.
9. Be zealous in the work of an evangelist.
10. (very, very important—it is contained in one word): Relax.

Heard in Minneapolis

(Continued from page two)

Resolved that we commend to the people of our churches the development of a socially wholesome and spiritually rewarding family life, and a greater enjoyment and appreciation of the beauties of nature and the heritage of Christian culture, refraining from activities of recreation and amusement which would draw them away from the life of the church.



Meet Rev. and Mrs. William Engle

WILLIAM ENGLE is serving his fourth year as pastor of the church in Cincinnati. The congregation has progressed to the point of liquidating all indebtedness, and presently are planning for much needed additional space.

He is the fourth child in a family of six, born to Edward and Minerva Engle, West Milton, Ohio. His father served as a minister in the Highland and Pleasant Hill congregations.

He first sought the Lord when 8 years of age and speaks of 1928 as the year of his personal pentecost. He attended Messiah Academy, Messiah College, took some college work at Lindsey Wilson and received his A.B. Degree from Taylor University. He received a ministerial license in 1929 and was ordained to the Christian ministry in 1934.

Among his early experiences in Christian service was assistance to Rev. Albert Engle in Kentucky as song leader and a minister. His first pastorate was at Carland, Michigan, where he served nine years. One year was spent as a teacher at Jabbok Bible School. When Bishop W. H. Boyer retired as pastor of the Dayton Mission, Brother Engle followed, serving as pastor for 12 years. Along with pastoral work he has preached about 30 revivals.

His wife was formerly Evelyn Brumbaugh, of the Fairview congregation, Ohio. As parents they appreciate the support their four children have given to the Lord's work. Phyllis, presently an elementary teacher in Dayton, Ohio, commutes to Cincinnati for the weekend. Nevin, a junior high teacher lives at Grantham, Pa., and assists in the work at Morning Hour Chapel. Loine teaches in Baltimore and is assisting in the Brethren in Christ Church there. The youngest, DeWitt is presently attending Messiah College.

We join in prayer for an extended ministry for the Engles.

—E. J. Swalm

Evangelical Visitor

CHURCH NEWS

Notice

The Lodging Committee for General Conference must receive all requests for lodging by June 1, 1965. Pastors should urge their people to return their requests to Mr. Ray Musser, 508 Maple Way, Upland, California.

BULLETIN BITS

In observance of family month, Upland congregation, California, is having twelve discussion groups, specifically related to youth, family life and related spiritual and social concerns. These groups will meet three Wednesday nights during May.

As part of the Families for Christ emphasis, Cradle Roll Sunday was observed by Maytown congregation, Pa., on May 2. Dedication service for two babies was held.

Bishop Burkholder reported on the NHA convention to the Abilene congregation, Kansas, Sunday evening, May 2.

The Robert Hartz family, representing the Christian Altar League, presented the Sunday evening service, May 2, Carlisle, Pa.

Sixty-two visiting delegates registered for the Mid-west Regional Conference, held at Dallas Center, Iowa. Glen Hensel, pastor at Abilene, Kansas, gave the conference sermon.

Pastor Nelson Miller, Ontario, California, conducted morning devotions on Station KASK the week of May 3.

Ridgemount congregation, Ontario, received three persons into church fellowship, Easter Sunday, April 18.

An organ dedication was held by Mt. Pleasant congregation, Pa., Sunday evening, April 25. Fred Buch was guest organist.

Bill Crothers, international track star, was guest speaker at Bridlewood, Ontario, Sunday morning, May 2. Members of a local high school track team were in attendance at this service.

Pastor Rupert Turman was speaker for the community Good Friday service, sponsored by the local ministerium.

David Skipper, representative of the Bible Meditation League, spoke in Sunday morning worship, May 2, Beulah Chapel, Ohio.

In connection with the Mid-west Regional Conference, WMPC sponsored a missionary service in which H. N. Hostetter gave the main address. The closing rally of the Conference featured presentations by the boards and commissions of the Mid-west Conference.

Hummelstown Christ's Crusaders, Pa., took a trip to Brookhaven Camp, New York, May 7-9. They participated in work day at the camp.

Two youth groups of Sherkston congregation, Ontario, combined for an inspirational music program, Sunday evening, May 2. John and Al Day were guest musicians.

Lulu Zimmerman, associate director of Elkhart County Child Evangelism, was guest speaker in Sunday school at Union Grove, Indiana, May 2.

Four persons were received into church fellowship at Mountain View Chapel, Colorado, Sunday morning, April 25.

Mrs. Gerald Wingert served as organist in a combined Good Friday service, held by evangelical groups of Orlando, Florida.

Six men from Pleasant Hill congregation, Ohio, gave a day of service in the mid-west tornado disaster area the week of April 11.

Kindersley congregation, Sask., was host to one of three pre-Easter services, shared by congregations of their area. The World Day of Prayer service for the community was also held in their church.

Ray Rife, Goshen Seminary student, was guest speaker in morning worship service, Easter Sunday, New Guilford, Pa.

LeRoy Walters was guest speaker for the Father-Son Fellowship of the Cross Roads congregation, Pa., Thursday evening, May 13.

D. Ray Hostetter spoke on "The Ministry of Christian Higher Education," Sunday morning, May 2, Antrim congregation, Pa.

Davidson Mashula, Zambia, Africa, was guest speaker in the Sunday morning service, May 16, Cedar Springs congregation, Pa.

The May 9 bulletin of the Cross Roads congregation, Pa., reports that four of their men gave a period of service in the Indiana tornado disaster area.

Christ's Crusaders of Fairview, Ohio, presented a play, "One Man's Moon," Sunday evening, May 2. This was followed by a round table discussion about finding and knowing the will of God.

Mrs. John Sider spoke to the ladies of the Port Colborne congregation, Ontario, Thursday evening, May 6 about missions and mothers in Navajo Land.

Louis Graff was guest speaker in the Sunday morning service of Hollowell congregation, Pa., Sunday morning, May 2. In the Sunday school hour he spoke to the Senior High group and in the afternoon participated in a special session for married couples.

In a service sponsored by Conoy Christ's Crusaders, Pa., on May 2, Missionary Mary Rutt told about her work and her escape during the Congo uprisings.

Welland congregation, Ontario, reports a helpful revival, April 4-11, with Evangelist and Mrs. Wilfrid Moutoux.

Atlantic WMPC Meets at Fairland

"Turning Them From Darkness to Light," was the theme of the Sixth Annual WMPC Fellowship of the Atlantic Conference which was held April 29 in the Fairland church.

Pastor Clark Hock was the devotional speaker, and Mrs. Emmert Brubaker, president of the Fairland WMPC, gave words of welcome. The work of the WMSA was presented by Mrs. Henry Hostetter, Secretary of the national organization, who in turn introduced Mrs. Arthur Poorman of the United Christian Church and Mrs. Peter Lausch of the United Zion Church. These ladies described ways in which their groups share in WMSA and displayed some of the projects.

The first phase of "Turning Them" was presented by Mrs. John Arthur Brubaker as she related experiences in the growth of the newest Atlantic Conference extension church, Skyline View. Evangelist Orion Rhodes, Lancaster, concluded the morning session with a message on "Compassion."

Mabel Frey, retired missionary from Africa, spoke in the afternoon session. She emphasized using the sword of the Spirit through Bible training for the nationals and through literature for the people. The last speaker of the day was Mrs. Roy Mann, who described interesting contacts with God's people around the world, emphasizing prayer needs that she had witnessed.

Tremont, Pa.

Easter services began with an impressive sunrise service, held on the top of a nearby mountain. In the morning worship service, three persons were received into church fellowship, and four children were dedicated to the Lord.

Evangelist Harry Hock preached heart-searching messages during our March revival. Both he and Mrs. Hock shared experiences of their recent visit to Haiti. On two mornings Rev. Hock and our chorus of 30 voices gave a half hour radio program under the auspices of "The Tabernacle Hour" on Station WPPA, Pottsville.

Speakers from Teen Challenge were with us for afternoon and evening services on Rally Day, May 2. Christ's Crusaders from Free Grace church presented a program on May 16. Our congregation fellowshiped together in Love Feast on May 22 and 23.

Crusaders Week at Waynesboro, Pa.

The Crusaders led the worship services of our congregation during Christ's Crusaders Week. In the Wednesday evening prayer service they used a hymn study, "O Worship the King." On Sunday morning, several Crusaders from the Senior High group taught Sunday School classes. The worship service featured music by a girls' ensemble and a message from our pastor, "A Young Man Meets God." An instrumental ensemble played in the evening service, and there was a panel discussion by youth, using the theme, "Encounter with God."

A progressive dinner, held the following Sunday, provided a time of good fellowship.

Bertie, Ontario

Our spring revival began with a Bible Conference in which John Pawelski and Bishop Byers were speakers. Clear, heart searching messages were given by our evangelist, Bishop Swalm.

Christ's Crusaders appreciated the ministry of guest speaker, James Sider, on Christ's Crusaders Day. Our annual spring love feast was observed in April; H. H. Brubaker and William Berry were speakers for this week end series of services. A recent visit of Bishop Henry Schneider, his ministry as well as his visits in our homes, was deeply appreciated by our congregation.

Pleasant Hill, Hamlin, Kansas

Our congregation enjoyed the fellowship of a series of Easter services, sponsored by the local ministerium. The annual sunrise service was held in our church with an overflow crowd present, the largest in history.

We have recently enjoyed mission presentations from various areas of the world. Marjorie Charles, daughter of Rev. and Mrs. J. L. Charles, showed pictures of the work of Wycliffe translators in Mexico where she served six months in the office in Mexico City. Rev. and Mrs. Ray Chamberlain, missionary evangelists, reported on a tour of Europe and other mission fields. Pictures of mission activity in Egypt were presented by Jean Jordan, whose family are serving there.

Christ's Crusaders participated in worship services throughout Crusader's Week. They were entertained in the home of their sponsor, Mr. and Mrs. Austin Heise.

World Missions Financial

(Continued from page ten)

Promotion	557.68
Social Security	1,070.64
Education of Personnel	1,120.00
Children's Education	410.00
Personnel Miscellaneous	2.10
Field Accounts:	
Africa General	4,773.13
Africa Special	1,024.61
India General	7,068.99
India Special	1,686.99
Japan General	4,806.25
Japan Special	1,176.77
Nicaragua General	1,146.86
Total Disbursements	\$31,834.82
General Fund Balance,	
March 31, 1965	\$ 8,915.26
Analysis of Balance	
U.S.A. Balance	\$ 551.16
Canada Balance	8,364.10
	<hr/>
	\$ 8,915.26

Births

BROWN—Clayton Ray, born April 11, 1965, to Mr. and Mrs. Merrill Brown, Clarence Center congregation, N. Y.

HOKE—Lynda Marlene, born April 16, 1965, to Mr. and Mrs. Stanley Hoke, Indianapolis, Indiana.

HOSTETLER—Kyle Ann, born April 27, 1965, to Mr. and Mrs. Albert Hostetler, Clarence Center congregation, N. Y.

KELLER—Michael Eric, born March 19, 1965, to Mr. and Mrs. Harold Keller, Antrim congregation, Pa.

KNOLL—Cheryl Ann, born March 23, 1965, to Mr. and Mrs. Robert Knoll, Tremont congregation, Pa.

MARTIN—David Eugene, born January 16, 1965, to Mr. and Mrs. Duane Martin, Clarence Center congregation, N. Y.

MARTIN—Julie Kay, born April 13, 1965, to Mr. and Mrs. Milton Martin, Clarence Center congregation, N. Y.

MILLER—Linda Sue, born April 22, 1965, to Mr. and Mrs. Ronald Miller, Antrim congregation, Pa.

NEUMANN—Frank Douglass, born April 23, 1965, to Mr. and Mrs. Harold Neumann, Graterford congregation, Pa.

SIDER—Chari Lynn, born March 22, 1965, to Mr. and Mrs. Harold Sider, Bertie congregation, Ontario.

SIDER—Lorena May, born February 18, 1965, to Mr. and Mrs. Raymond Sider, Welland congregation, Ontario.

Weddings

GOODBURN-SCOTT — Miss Donna Scott was united in marriage to Mr. Brian Goodburn, April 10, 1965, at the Puslinch Brethren in Christ Church, Ontario, Canada. Rev. Howard Schmitt performed the ceremony, assisted by Pastor Wayne Schiedel.

STRICKLER-HOFFMAN—Miss Connie E. Hoffman, daughter of Mr. and Mrs. Clair H. Hoffman, Mount Joy, Pa., and Christian N. Strickler, son of Mrs. Ruth Strickler and the late Amos R. Strickler, Elizabethtown, were united in marriage May 1, 1965. The wedding took place in the Elizabethtown Church of the Brethren. Rev. Avery Musser and Rev. Nevin Zuck, pastors of the bride and groom, officiated.

Obituaries

BROYLES—Mrs. Ella Linkey Broyles was born June 3, 1889, near North Hampton, Ohio, and passed away April 25, 1965. She was converted in girlhood and united with the Brethren in Christ Church. After the family moved to California in 1911, she joined the Upland congregation where she held membership the remainder of her life. For a time she was a worker in the Life Line Mission in San Francisco.

In 1913 she was married to Eliphalet J. Broyles. Her husband and two sons preceded her in death.

She is survived by a daughter, Mrs. Everett Brown, Victorville, Calif.; a sister and two brothers. Four grandchildren also survive.

Funeral services were held at the Draper Memorial Chapel, Ontario, Calif., with Pastor Eber B. Dourte officiating. Entombment was in the Bellevue Mausoleum.

COVERDALE — Tracey Joy Coverdale, infant daughter of Mr. and Mrs. Donald Coverdale, Wainfleet, Ontario, was born April 27, 1965, and died April 30, 1965. Besides her parents, she is survived by three brothers and one sister. A graveside funeral service in Zion cemetery was conducted by Pastor Edward Gilmore.

CRAM—Frank William Cram, Ankeny, Iowa, was born March 11, 1889, in Boone County, Iowa, and passed away April 28, 1965. In 1910 he was united in marriage to Lucy Woolsey. To this union were born seven children, two of whom are deceased.

Mr. Cram became a Christian in 1920 and the following year was baptized by Bishop M. G. Engle. He was a member of the Des Moines Brethren in Christ Church where he served as deacon for more than 35 years. He was active in many areas within the church, giving generously of his services as an electrician when needed.

He is survived by his widow, Abigail; a son: Don, Des Moines; four daughters: Mrs. Melita Hastings, Upland, Calif.; Mrs. Mary McVey, Anna Grace and Norma, all of Des Moines, and one sister. Also surviving are a step-daughter: Mrs. Vera Bailey, Saylerville; three step-sons: Clifford M., Philip N., and Paul R. Davis, all of Ankeny. Twenty grandchildren and ten great-grandchildren also survive.

Funeral services were held in the Oak Park Brethren in Christ Church, Des Moines, with Pastor Abraham Becker and Bishop A. C. Burkholder, officiating.

HOSTETLER—Eli H. Hostetler was born January 22, 1897, near Mt. Hope, Ohio, and passed away April 19, 1965, following a short illness. He was married in 1921 to Lydia Yoder. Nine children were born to this union, one of whom preceded him in death.

He was converted in 1926 while living in Alden, New York, and ordained to the ministry of the Brethren in Christ Church in 1933. He served as an associate minister at the Sippo Valley church, Ohio, for twelve years. In response to a growing concern for the unchurched, he established a mission in Massillon in 1945; later this mission church was relocated and is presently the Amherst Community church. As a result of his radio ministry churches at Uniontown and Shanesville, Ohio, were founded.

He retired to Florida in 1957 where he opened a church in Fruitville, which he pastored until his death. In the past two years he was active in relief and evangelism among the Cuban refugees in Miami.

He is survived by his wife, Lydia, Sarasota; six sons: Paul, Toronto, Canada; Lloyd, Uhrichsville, Ohio; Eli, Jr., Massillon, Ohio; George, Upland, Calif.; Albert, Clarence Center, N. Y.; Virgil, Grantham, Pa.; and two daughters: Mrs. David McBeth, Grantham, Pa., and Mrs. Hubert Stern, Hillman, Michigan. Also surviving are 21 grandchildren, four brothers and five sisters.

A funeral service was held in the Fruitville church on April 20 with Bishop M. L. Dohner and Rev. Isaac Helfrick officiating. A large audience attended further services in the Sippo church, Ohio. The sermon was preached by Bishop Henry Ginder. He was assisted by Bishop E. J. Swalm, Rev. Dale Ulery and Pastor Marion Berg. A unique feature of the service was the singing of the song, "I Want My Life to Tell for Jesus," by the six sons of the Hostetler family. The audience was given an opportunity to contribute to missions as they left the sanctuary. Interment was in Pleasant View Cemetery.

MARTIN—Alice L. Martin, wife of Ira L. Martin, Jr., was born October 27, 1920, and passed away April 17, 1965, at the hospital in

Waynesboro, Pa., after a long illness. She was a member of the Antrim Brethren in Christ Church.

Besides her husband, she is survived by seven children: Ira H. and Mrs. Loretta Ashway, Greencastle; John W., Johnstown; David, Naydean, Richard and James, at home. Two granddaughters, three brothers and one sister also survive.

Funeral services were held in the Antrim church. Pastor Harvey Musser officiated, assisted by Rev. Norman Martin. Interment was in the Antrim cemetery.

PHILPS—Esther Climenhaga Philps was born November 19, 1879, and passed away April 4, 1965, in Welland County General Hospital, Ontario. At the age of thirteen she was saved and united with the Brethren in Christ Church. Mrs. Philps was an active worker in the Sunday school and church activities of the Welland congregation.

She was predeceased by her husband, William Philps in 1958 and by two sons.

She is survived by two sons: Claude and Lionel; two daughters: Mrs. Osborne Main and Miss Olive Philps. Also surviving are 11 grandchildren and 21 great-grandchildren.

Funeral services were conducted at the Cudney Funeral Chapel by Pastor Ray Sider. Burial was in Stevensville Brethren in Christ cemetery.

MCC News

Cleanup Turns to Rebuilding

AKRON, PA. (MCC) — Mennonite disaster workers continued cleanup operations in the tornado and flood areas of Indiana, Michigan, Ohio, Minnesota, Iowa, and Illinois. In the tornado zone volunteers are now giving major attention to rebuilding houses and barns.

The Indiana counties of Elkhart, LaGrange, and St. Joseph were objects of the greatest activity because of the heavy damages inflicted by the Palm Sunday windstorms. Over 100 men from Pennsylvania and several from Ohio were assisting property owners, mostly farmers, with building.

The work in Northern Indiana is closely correlated with the American Red Cross. After a person gets all the help that the Red Cross can give him, and if he can borrow enough money to buy building materials, MDS supplies him with labor.

In Michigan, as many as 80 Mennonites helped clean up at Grand Rapids, Coldwater, and in the Hillsdale area.

Intensive cleanup has been completed by over 200 disaster workers in Dayton, Sidney, Elida, Bluffton, Toledo, Delaware, Lorain, Elyria, and Pittsfield, Ohio. MDS men in the state are prepared for rebuilding operations to begin. One such job is already going on in Westfield where Mennonites are building a house for an extremely needy family.

The Mississippi River has crested, the flood waters are receding, and sandbagging is being replaced by cleanup operations. In Mankato, Minnesota, families are beginning to move back into homes that have been cleaned out. Mennonites from Minnesota, Nebraska, and South Dakota were actively engaged in this process.

In Iowa and Illinois, MDS is standing by for cleanup calls. Earlier, they had volunteered for sandbagging and patrolling of dikes.

Starvation Rampant in the Congo

AKRON, PA. (MCC) — Areas in the Congo's (Leopoldville) interior, formerly held by rebels but now under the national army's control, are going through hard times because of widespread famine. Refugees coming out of hiding are in a pitiable condition. Starvation is rampant.

(Continued on page sixteen)

World Missions

AFRICA

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Miss Velma R. Brillinger
Miss Marjorie L. Hoover*
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Financial Secretary: *P. O. Box 1219, Bulawayo, Rhodesia, Africa*

Rev. and Mrs. Chester R. Heisey

Matopo Book Room: *P. O. Box 544, Bulawayo, Rhodesia, Africa*

Rev. and Mrs. Donald R. Zook
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Matopo Mission: *Private Bag T 191, Bulawayo, Rhodesia, Africa*

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Miss Anna J. Graybill
Miss Ruth E. Hock
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Mtshabezi Mission Hospital: *Private Bag M 101, Bulawayo, Rhodesia, Africa*

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Zambia, Africa

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12/A Underhill Lane, Delhi, India

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228, 4-Chome, Nukui-Machi, Koganei-shi, Tokyo, Japan

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4-283, 1 Chome, Sekino-cho, Kaganei-shi, Tokyo, Japan

Rev. and Mrs. Marlin E. Zook

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Apartado 1044, Managua, Nicaragua, C. A.

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Miss F. Mabel Frey, 2001 Paxton St., Harrisburg, Penna.

Miss Dorothy Gish, c/o David Gish, R. 2, Palmyra, Pa. 17078.

Miss Edna E. Lehman, c/o Miss Florence Lehman, Route 9, York, Pa.

Miss Dorothy M. Martin, c/o Walter M. Martin, 364 North Market, Elizabethtown, Pa. 17022

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Mennonite Brethren missionary John Kliever, stationed at Kikwit (roughly 250 miles east of Leopoldville), feels that half of the refugee population is likely to die prematurely because of the severe malnutrition they have experienced.

In Kwilu province many of the refugees have been brought to the Kikwit government hospital. A high percentage of these people are in a worse condition of starvation than were some of the refugees fleeing Angola into the Congo. The doctors at the Kikwit hospital report that seven deaths a day is fairly typical.

Thousands of Congolese are returning from the bush and going back to their villages in pacified areas. Apparently infants by the thousands are dying from kwashiorkor, a nutritional disease caused by lack of protein.

A *Newsweek* reporter quotes a missionary in Kivu province as saying: "The Congolese have confessed to me that they have eaten their dead so as not to waste away from starvation."

The Mennonite Central Committee's Congo director Elmer Neufeld believes that a strong relief effort should be launched through the Protestant churches represented in Kwilu province.

News Items

Co-Founder of NSBRO Dies

With the passing on March 17, 1965 of Clarence Pickett, famed leader of Quaker activities during World War II, the Reporter staff of NSBRO has pulled out the records to reread the story of the founding of the National Service Board for Religious Objectors. This is largely the story of Clarence E. Pickett, Orrie O. Miller and M. R. Zigler, who not only brought Friends, Mennonites and Brethren into a fuller cooperating fellowship but were instrumental in helping to develop the most liberal program the United States ever had in the recognition of conscientious objectors to war.

In a "Tribute to Clarence Pickett," M. R. Zigler of the Brethren Service Commission says:

The voice of Clarence Pickett, as he spoke for the Historic Peace Churches and for many from other churches who shared similar convictions, was heard by responsible men and women to the very top of the United States Government. The response to him and to his requests always came back in the same spirit as he presented them. He was indeed the Christian statesman in his dealings with those in governmental authority.

The Historic Peace Churches and all others who have participated in the National Service Board since its beginning, will never be able to evaluate the life of Clarence Pickett in regard to religious liberty and service in our American life. He gave his life to the well being and freedom of mankind. He was always available to be a voice for those who could not speak to the right person in times of crisis and great human needs. The life and work of the Historic Peace Churches records the influence of Clarence Pickett not only in the fact of NSBRO and its program but also in the worldwide service program of the three groups, in the interest of Peace and Good Will among Men.

Bill Would Grant Immunity to Pennsylvania Churches Against Damage Suits

HARRISBURG, PA. (EP)—Legislation to restore immunity from damage suits to hospitals, schools, churches and other charitable institutions has been introduced in the Pennsylvania Senate.

The State Supreme Court recently ruled that such groups—attorneys believe the decision would include religious organizations—are not

immune from legal action for neglect resulting in personal injuries or death. Earlier court ruling were the basis for the "immunity" previously accorded these institutions. Pennsylvania has not had a specific law on the issue.

Co-sponsored by Sen. Thomas P. McCreesh (Dem.; Phila.) and Sen. James S. Berger (Rep.; Potter), the legislation provides that "no charitable, religious or educational organization or institution shall be subject to liability for the torts of its officers, agents or employees, and the defense of charitable immunity shall be an absolute defense for such organization or institution in any such action."

Join Action for Mission Discussed

CHICAGO, ILL. (EP)—"If they wish to participate in JAM, local churches and denominational boards may be required to place their resources at the disposal of the total Christian community rather than deploying them as separate sovereign powers," says a report in *The Christian Century* (March 24, 1965) discussing a program known as Joint Action for Mission (JAM).

Formal expression was given to the concept of Joint Action for Mission at the World Council of Churches 1961 Assembly and further developed and refined at the Mexico City meeting of the Commission on World Mission and Evangelism in December, 1963, but its full import is not known to the general public.

Spokesmen for the program deny that such an arrangement will become a "super board" for administering missionary work, but denominational leaders are reportedly nervous about the long-range implications.

To an outside observer the restructuring of the National Council would appear to be a step toward the JAM concept in that it brings under one cover the former Division of Foreign Missions and the former central department of Church World Service in the Division of Overseas Ministries of the NCC.

POAU Vows Court Test of U.S. Education Bill

WASHINGTON, D.C. (EP)—Within hours after President Johnson signed the new \$1.3 billion federal aid to education bill came the first announcements that it would be challenged in the courts as to its constitutionality. Question over expenditure of public funds to aid parochial school students lies at the crux of the challenge.

Protestants and Other Americans United for Separation of Church and State (POAU), at a gathering of regional leaders here from across the nation, made known its intentions. The American Jewish Congress also will test the bill on the same grounds.

"It is a pity that Congress in rejecting an amendment for judicial review has made a court test more difficult," said Glenn L. Archer, executive director of POAU. "Nevertheless, a way must be found and will be found to bring these church-state issues to adjudication."

Probable procedure, according to Dr. Stanley Lowell, another POAU official, would begin after funds are expended in a state which has a strict policy on church-state questions. It will then file a suit in the courts of that state, testing not only the state law but church-state separation provisions of the First Amendment of the U.S. Constitution, he said.

Stress on Laity Held Reducing Recruitment of Clergymen

RICHMOND, VA. (EP)—The head of Westminster College in Cambridge, England, said here that the church may be having difficulty recruiting men into the ministry because of its de-emphasis of the pastor's role.

"We have become the victim of our own propaganda," said Dr. Alan Gordon MacLeod, principal of the school which is the Presbyterian theological seminary in England. "We've been talking about the 'ministry of the laity' by teaching people how to be Christians everywhere they are in whatever job they're doing."

"And we've emphasized this to such an extent that I think we've discouraged potential ministers from undertaking the full-time work of the church."

"Instead," he said, "we've rather encouraged them to enter other forms of service such as teaching and social service. This is a great factor, I think, in the declining number of men entering the seminaries."

He said that England, like America, saw the greatest number of ministerial candidates just after World War II but that the number has steadily decreased in both countries to the lowest point in several decades.

Israel Adopts Anti-conversion Law

TEL-AVIV, ISRAEL (EP)—A new law providing six months' imprisonment for direct attempts to convert Jewish minors has been adopted by the Parliament of Israel. Orthodox Jewish leaders have been seeking such a law for years without success.

Under the new law conversion of any minor either to or from Judaism is prohibited unless consent in writing is given by both parents, by a court, or by the surviving parent or guardian. If the child is over the age of ten, his own consent is required as well.

The law is reported to be considerably less than the Orthodox rabbis had hoped for. They had wanted a provision requiring permission of the rabbi as well as the consent of the parents.

Some observers feel that the basic provisions of the law have already been recognized in practice for some time. Since the days of British rule it has generally been the practice for children under 18 to secure the permission of their parents to change their religion.

Story of Dr. Paul Carlson is Published

"Why was Daddy killed?" asked a bewildered nine-year-old boy—and his question was echoed by shocked millions around the world. *THERE WAS A MAN*, a new book published by the Fleming H. Revell Company, answers that question as it tells the inspiring story of Dr. Paul Carlson, martyred missionary doctor.

THERE WAS A MAN presents a realistic picture of this vital and vibrant man, through the words of his wife and brother, and of his friends and colleagues. He is shown in his varied roles as husband, father, and brother; doctor and co-worker; student and friend; churchman, witness, and martyr. He is seen, too, as a man of purpose and determination whose dedication of his talents to the service of God and his fellow men gave his life that dimension which made him capable of the kind of sacrifice he was ultimately called upon to make.

T. C. Engle
2001 Paxton St.
Harrisburg, Penna.

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